

learn lessons from all these and similar experiences and be sure to let God teach us his way and always follow it, and then there will be great victory. God makes no mistakes; let us quit our way and let him have his way and then if we trust him we will always succeed.

#### SOME DRAWBACKS AND ENCOURAGEMENTS

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Some conditions obtain in the Brethren church which are cause for discouragement. There are others on which the success of the church depends, and which assure victory.

The first condition of the first class is the cowardice of some of our preachers. And their fear is because of an unbelief in God's Word. They are afraid to cast themselves completely on God and give themselves wholly to what God has called them. They listen to all of Satan's lies: That they should be careful to make a comfortable fortune; that any man who does not provide for his family is worse than an infidel, and that God means that men should preach the Gospel in business.

All of which statements are true in a sense, but very untrue in the sense intended by their prompter, Satan.

A man should be provident. But that can be no excuse legitimately for forsaking even partially God's call to the ministry. One of two things is true: Either God has called a man to preach the Gospel, or He has not. If He has, Paul's inspired injunction to Timothy, "Give thyself wholly to them," 1 Tim. 4:13-16, is applicable to him. What a miserable consecration, then, is that which allows a man to labor for self and family six days a week and gives God the seventh! If God has not called him to preach, he has no business in the office. To be more explicit, if God has called a man to be an evangelist, he ought to give that work his undivided time and attention. If God has called him to be a pastor he ought to spend six days a week doing that. If God has called a man to a business career or to a farmer's life, he ought to do that with his might for the glory of God, but has no business to accept the sacred office of the ministry. And how before God can a man be true to his high calling of a minister and refuse to be wholly given to the work to which God has called him?

It is true as Paul says, "But if any provide not for his own, and specially for them of his own house, he hath denied the faith and is worse than an infidel." 1 Tim. 5:8. But he said this concerning the care of destitute widows, and he did not intend that it should be used as a shield for the avarice and covetousness of men. He was not speaking concerning preachers. On the contrary

speaking of this very thing, man's love of money, he said, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. And again "But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." And then to the preacher he said, "But thou O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" 1 Tim. 6:9-11.

A man called to preach the Gospel has no business to cease from doing that whereto he is called to make money. God has promised a provision for his support in the ministry, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," 1 Cor. 9:14. And preachers forsake God's call for some other way to make a living because they do not believe God. It is also true that God wants Christian business men, but it is open to very serious doubt whether God wants a preacher to leave the efficient fulfilling of his call "to preach the gospel in business," even granting that those who make that plea are more Christ-like in business than others, which is not often the case. Too many of our preachers are cowards—afraid to face their own selfishness and doubt and throttle it, afraid to believe God. They would be great were it not for their selfishness; Gideons, were it not for their fear.

The second condition of the second class is that the laity too largely is possessed of the same spirit of selfishness and fear. Too often, for a church whose motto is, "The gospel, the whole gospel and nothing but the gospel" the members are dishonest with God, not paying Him what they owe Him either of effort, time or money. They do not know how much they owe God, and do not take the pains to find out. But wilful ignorance is sin. Too often they spend as much or more for tobacco, gum, candy or useless and vain finery and entertainments, than for all God's agencies for saving men. Such things cannot breed success in church work. The lay members do not take seriously the plain commands of God often enough. They with the preachers fail to realize the terribleness of the world's need. Souls perish by millions in heathen lands yearly without a pang of conscience on the part of such members. Thousands more dying in sin around these members, and going to hell before their eyes, because such members do not believe that "he that believeth not shall be damned." They

fail to realize that Jesus meant what He said in His last words, "Go ye therefore and preach the gospel to every creature." They are spending their time for themselves, trifling God's money away on their selfish, carnal desires, while their fellow men go to destruction because of their unbelief. These are no trifling charges I have made, but every observing, honest man will say,

"'Tis true, 'tis pity  
And pity 'tis, 'tis true."

But from these dark and discouraging conditions we turn to the promising. The first condition of the second class is that we have some preachers who, despite the cowardice and selfishness of their fellows are facing the foe with a firm faith in God's promises. Neither the examples of their fellow-ministers, the allurements of worldly gain, the difficulties of the work made more difficult by cowardice and selfishness of their fellows, the unbelief of the average church member, nor the enticing temptations of Satan turn them from the plain path of duty. They are going on in firm faith that God means what He says and in the face of terrible odds are bringing some meagre victory to the church.

The second condition of this class is that among the members, far too rare tho they be, are to be found men who do believe God, and are earnestly asking, "What wilt thou have me to do?" They are the real lights of the world, the salt of the earth which shall yet season its unbelief and cowardice with faith and courage. May God multiply them! In the face of foolish sneers and stolid indifference they are doing their duty, or else earnestly seeking to know it. Sometimes in spite of the ministrations of infidel and cowardly preachers they are struggling to know and do God's will among men. It may be that this class is larger than we suspect. We trust it is, for on them depends the future success of the church largely. Brethren, we must wake up to a better work, a deeper consecration, a nobler sacrifice. Fifteen years of our history gone and so little done comparatively. But if those years have been getting us ready to do something they will not have been in vain. God grant it! The ordinary zeal and interest will not do. An awakening must come. It can never come until it first appears in our individual lives.

#### WOMAN'S DIVINE RIGHT TO PREACH

ALVIN BYERS

When I think of Francis Willard's heroic life, in the preaching of temperance in all godliness and honesty, in contending for a better and more Christianized government in order to uplift humanity from the slums and filthy rags of a most damning sin to a higher eleva-